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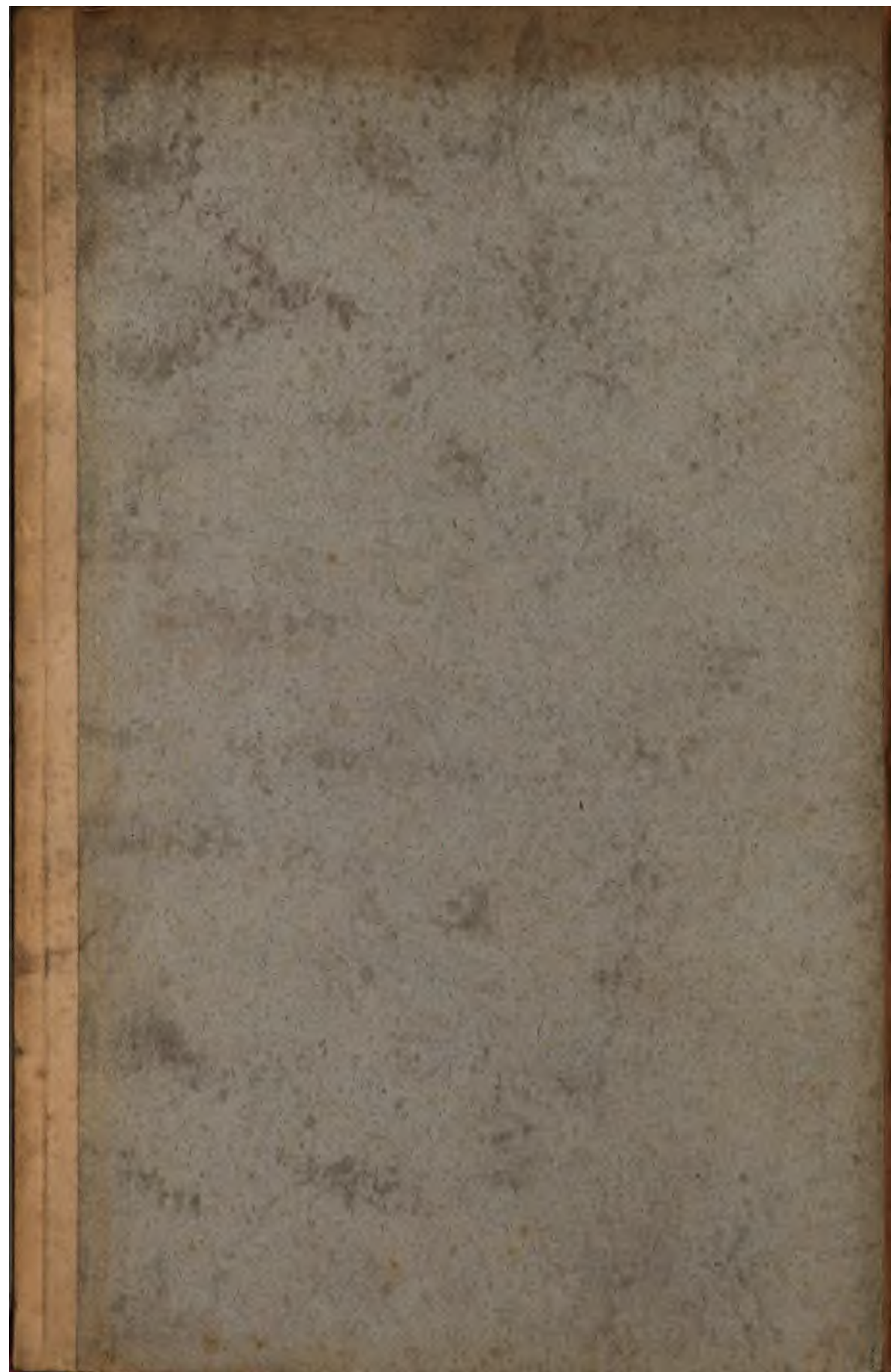
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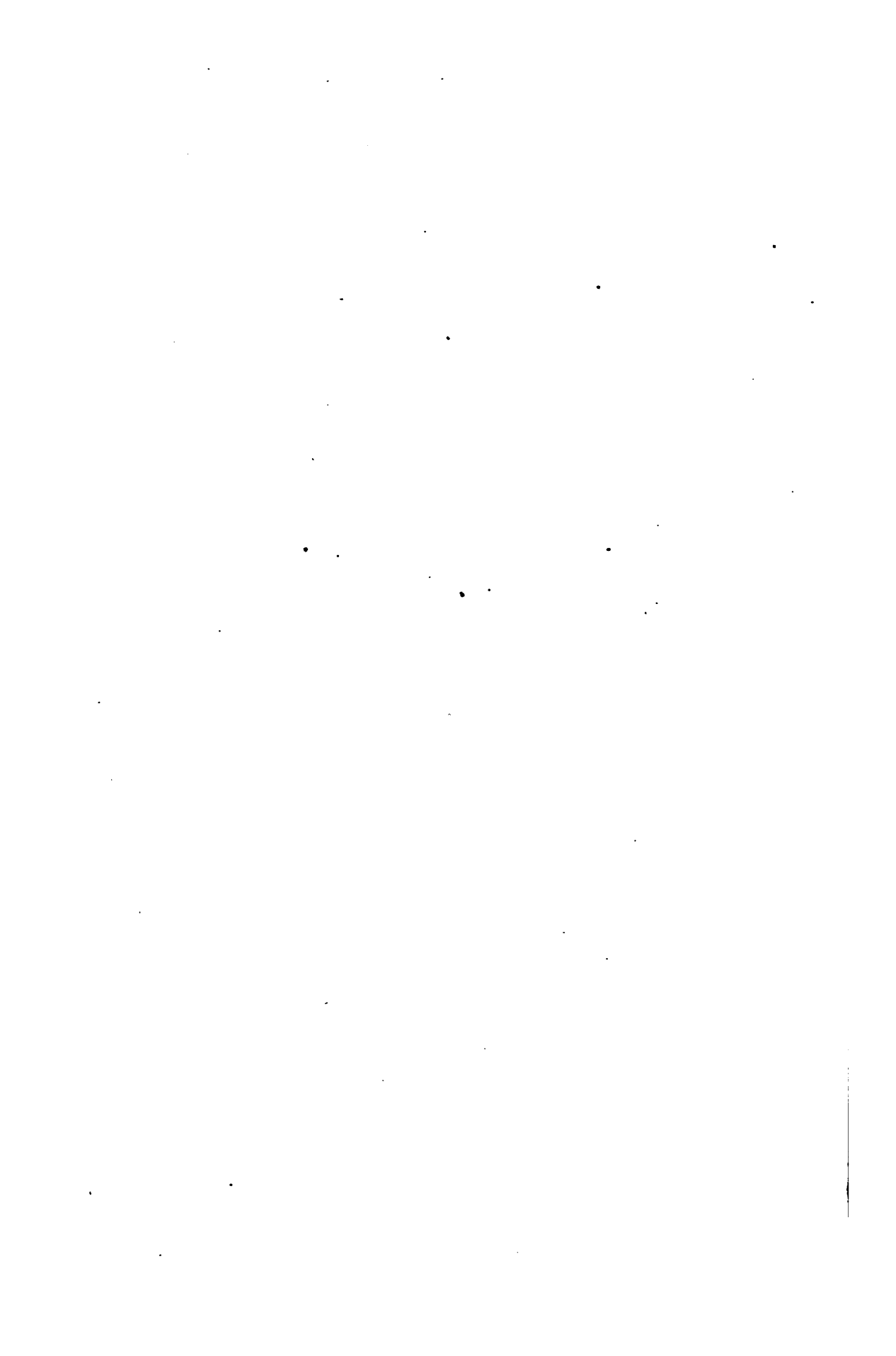
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CRITICAL LETTERS.

Letter IV.

BY

DR. FRASER HALLE,

Author of the "Doctrine of Logical Limits," "Exact Philosophy," &c.

CRITICAL IMPOSTURE:

Its Logic and Scholarship.

WITH ILLUSTRATIONS FROM

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CRITICAL LETTERS.

LETTER IV.

To the Editor of the NATIONAL REVIEW.

SIR,

With how little wisdom man's political world is governed may be known to you as an historian. There, generals-in-chief are sometimes not leaders. They are misled by subordinates so well, that the plan of their campaign seems like a gift from their enemy. With how little wisdom the literary world is governed may be known from the *dicta* now exposed of certain cabinets which continually favour a fanatical fashion that introduces folly as logical criticism, and the crassest ignorance as the sublime of scholarship. Here, "the wise have been taken in their own craftiness." A certain journalist is said, by a *Saturday Reviewer*, to have written "a lie" so often that he began to regard it as a truth, and at last he himself believed in it. Certain literary chiefs have become so familiar with self-inspiration, and the incessant printing of mere sayings and strings of assertions respecting everything in heaven above and in the earth beneath, that they appear to have lost all sense of the distinction between sayings and certainties. So foreign to their long-continued practice is the "eduction of certainty from certainty," that it is not easy to find a writer who prefers the elaboration of an exact logical argument to that luxurious composition of inexact phraseology mis-called "a leader." With most avidity is the latter read and written when the composer is allowed to assert every imaginable imbecility and worse of some nobleman or some celebrity in whom the same print, and perchance the same thinker, had discovered every imaginable excellence while he supported Orange against Green or Green against Orange. As if smitten with judicial blindness, you shall at last see these assertion-mongers believe in assertion. It would appear that men who disbelieve Divine inspiration have thereby qualified themselves for the astounding credulity that swallows greedily many kinds of human inspiration, even when it discourses of the things of mammon. Presently also, as if to expose the culture of godless civilization, some charlatan of a higher or courtly order will exhibit his wares to what is believed to be the critical gaze, and then men who ought to be chiefs will fling their caps

A

in the air and their journals at his feet, and shout applaudingly, "Long live Dogberry!"

That such monstrous ineptitudes as I now re-publish for public edification actually exist, printed by such writers in such journals, is a fact every way worthy of registration among the miracles of modern absurdity.

It will soon be perceived that this kind of imposture has a peculiar distinction. It is generally the deceit of self-imposture: the writer succeeded in imposing on himself before he imposed on his editor. The specimens of critical work which I have selected for this my fourth exhibition were evidently inspired by a peculiar kind of literary superstition.

"Empty yet and green, that corn-ear lifts on high a lofty brow."

That these are in existence criteria of exact logic, "a doctrine of logical limits" that teaches,—“Man cannot *reason* by means of uncertainties”—must be a statement most abhorrent to the sentimental idiosyncrasy of certain critics. The very notion of such an intellectual purity doubtless invokes a volume of assertion or oracular verbiage, and but for the fear of seeing the argumentation analysed and exposed by means of the laws of exact thought, we should have seen the contradictory sayings many times in print.

Our first example of "critical imposture" appeared in the *National Review*. It was, according to the *Examiner*, the best defence of what I shall describe as the Zulu-Mosaic.

When that monster-folly, whose very title was an imposture, appeared, of course, a few nymphs and matrons "with zone unbound" danced after it in procession with a grand flourish of castanets. Chief among these were the *Westminster Review*, the *National Review*, the *Athenæum*, and the *Examiner*. When the applauding critique of the chief organ, that of the *Westminster*, appeared, a special analysis of its chief *fundamentum* was despatched to the editor of the *Examiner*, who thanked, in a leading article, his "esteemed correspondent," and shortly afterwards threw the *Westminster* defender overboard. In the same notice, he gave honour and preference to the article in your *Review*. Why the *Westminster* lost that *pulverem Olympicum* we will fully exhibit in fitting order. The critique of the *National Review*, therefore, must be regarded as Dr. Thirlwall's only authority for his obvious assumption that the last Saracen has even the shadow of a repute among the chivalry of literature equal to that of any chief of crusaders. One lawyer, too, must surely be wholly ignorant of the peculiar merits of that too famous article, which, if it did not extinguish (we were going to say "squash") the "Review" in which it appeared, has certainly had the fame of that immortal suicide. The *National* struck a most potent left-hander, which shattered its own buckler, crest and cranium, and at the same time inflicted extraordinary injury on the Paynim it vouchsafed to "defend." It is impossible for any critical logician to read it or think of it even now without a cachinnatory explosion.

When the *Westminster Review* was really becoming a serious disturber of reli-

gious belief, the last *Critical Letter* compelled the reviewers to surrender their position (Jan. 1863, page 69) and even to adopt the very principles and language of their crusader. Instead of the irreligious verbiage exposed and demolished by the author of *Critical Letters* (No. 3),* they go beyond the expression of their reviewer, "One energy," and recognize "the all-pervading Divine energy" to discredit which so much had previously been written in that broadly liberal quarterly. The defence of the Zulu-Mosaic in the *National* was, however, thought unworthy even of a summer tilt. That was, we see now, too respectful a misbelief. Among the cripples, the only one with crutches is a king. The author of the Zulu-Mosaic in certain masculine boudoirs appears to have excited as much veneration as a certain animal might in a congregation of hares. It has become necessary for the benefit of those who may have lost their knowledge of English literary matter-of-fact to make a few quotations from the now defunct pages of the *National Review*.

This reviewer, in his opening, pats the author of the Colenso-Mosaic on the shoulder; but, as he read more, and lost the drowsiness that was evidently on him when he began, he put his *protégé*, as the boys used to say in the playground, "in Chancery." There are about fifteen arguments, says the *N. R.* (p. 8, 1863), and about thirteen of them proceed on the assumption of the genuineness of the numerals in the "Hebrew" text. "It seems, at first sight, a small peg on which to hang so large an argument." "The fact is," this defender adds, "to any one who considers how inexact, in respect of numbers, the Oriental mind has always been, it will appear superfluous to attempt an explanation of the marvellous figures of the Pentateuch." However superfluous such an explanation may be, something more than an attempt was made more than 1,000 years since, by no less a Bishop of North Africa than St. Augustine.† "Almost all the direct arguments proceed on the

* "Titanic Absurdity." The illustrations from the *Westminster Review*.

† Nam etiam nunc ubi numeri non faciunt intentum ad aliquid quid facile possit intelligi, vel quod appareat utiliter disci, et negligentur describuntur, et negligentius emendantur. Quis enim existimet, sibi esse discendum, quot millia hominum tribus Israel sigillatim habere potuerunt? quoniam prodesse aliquid non putatur, et quotus quisque hominum est, cui profunditas utilitatis hujus appareat? (Augustine *De Civ. Dei*. 15 Lib. 13.) He suggests in continuation that the extraordinary difference between the numerals of one version of the Pentateuch and those of another must have arisen from the ignorance of the scribes who, he thinks, did not hesitate to add and subtract, so as to make the results correspond to their own theories.

The difference between the *animus* of the ancient bishop of North Africa and the modern one of the South is also extraordinary. The object of the one is to keep bright the fame of Holy Writ. In the "Critical Examination," Scripture is treated with less courtesy than an Old Bailey "prisoner at the bar." Nothing is more remarkable in that "Examination" than the anxiety to discover a fault in Scripture, and the inclination to discredit, and even brow-beat, its witnesses or defenders. It was condemned as guilty not on its own evidence, but on the evidence of, as we shall see, our inexact *English* text.

Assuming that the number 600,000 could be shown to be inaccurate, the inexactitude

assumption of the genuineness of the numbers," the reviewer confesses (p 8), and then, as we see, admits that it would be superfluous to question their inaccuracy. As a logical production, therefore, its chief defender recognizes the utter worthlessness of the Zulu-Mosaic. According to the *National Review* its chief arguments are spurious, for their *fundamenta* are at best uncertain. They are even "marvellous" or visionary. The fatal quality of uncertainty is quite enough to extinguish the existence of any logic so based, for "man cannot reason by means of uncertainties." The logic of the Colenso-Mosaic being then, according to its chief defender, spurious as a literary production, the object of *Pall Mall* esteem is utterly without repute even in its own camp, and amongst its very champions. Why, then, do some editors still go aside

could be explained in two ways. The blame would rest on the Scribes, as Augustine would probably have held. They were unable to interpret the ancient numerical symbols. The *National* reviewer says that "There is no proof that letters were used as numbers in the Hebrew Bible." He is ignorant that some of our very "Arabic" numerals were "Hebrew" or Phœnician letters. He never perceived that the "Hebrew" term for year, in the very first Book of the Bible (Gen. vii. 11 and Gen. i. 14), was composed of three numerals representing the number of days in that year; the ancient year indeed of Numa (*Macrobius Sat. i. lib. 13*). He forgets that the ancient text, whether Egyptian or Phœnician, was written not for a people who could not read, but for the use of their priests; and that the ancient scribes were more likely to use the symbol for a numeral than its literal descriptive. The Jews, being not a commercial people like the English, were not in the habit of making men Arch-Priests merely because they had translated a Roman history, or had compiled an arithmetical School-book. So their Arch-Priests and Scribes were most inexact as to general and even particular numbers. Thus, where the Septuagint writes, "In three days Nineveh shall be destroyed," the text of the Jewish School-men or "Hebrew" has "40 days." In Nehemiah, as Guarin long since pointed out, the particular numbers amount to 11,271 more than the total; and in Ezra, he states, the total is 42,360, but its particulars amount to only 29,818. The Samaritan or Phœnician, the Greek (Alexandrian and Vatican) and Hebrew disagree all of them as to the number of years between the Creation and Deluge. There is a difference of nearly 2,000 years (Jervis) between that of the Septuagint (*Vat.*) and the "Samaritan." The only conclusion any scholar can support is that the values of the original numerical signs were lost during the Captivity, and that what we have now are imaginary quantities. When differences so enormous appear between the numbers of various texts relating to the same amount of years, it is impossible for a logician to recognize any of these numbers as Scriptural. They are differences of texts or scribes, not of Scripture. In the absence also of any certain or Scriptural authority, we may not contradict the historic traditions of Berosus, (Polyhistor), Herodotus, Diodorus Siculus, Pomponius Mela, Plato, Cicero, and Augustine (*De Civ. 18, Lib. 40*), as to the "myriads of years" * which elapsed between the Creation and the Deluge, or between the former and the Exodus of Abraham. Before any Zuluist attempts to write about "prehistoric" man, he will do well to study our most ancient historic notices; and before he attempts to deny the historic worth of the Pentateuch, he will do better by first assuring his auditory and himself that what he talks about is really the Pentateuch, and not the leaven of the Scribes. A fine cornfield may have in it a few tares, but it does not, therefore, follow that all its wheat is tares.

* *ἑρῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας* (*Geor. Syncell Chron. Goar, Edit. p. 30*). These 120 "Saroi" constitute also exactly the Indian period.—See Sir William Jones (*Discourse ix.*).

from the hosts of the Christian chivalry to defend among Paynims the authority of what they thus confess to be an imposture? Here are also your own confessions relative to the "scholarship" (save the mark) of what they defend, and your own self-exposure of what is really esteemed among them as scholarship, and which is also a mere delusion. "The Bishop's friends," your reviewer confesses, "have done wisely not to represent him as a luminary of scholarship," and then, after admitting the unsoundness of the Natal learning, (pp. 10, 11,) he also admits that "the Bishop has limited his reading to not the most successful commentators on the Orthodox side." Having thus successfully opened his own flank to the attack of his enemies, your reviewer exhibits himself as equally happy in exposing the quality of his own personal acquirements as a Saracen chief. He regards the attempt of T. B. McCaul to make it evident that the "Hebrew" word *vehotzi* (Lev. iv. 12) means "he shall cause to go forth" as intolerably audacious, and then he tells us that it means "he shall carry forth," that is, that the Priest shall himself carry forth the carcass of a bullock (as a butcher could not do on his back in our days).

"Will it be believed that no one ever dreamt," he adds, "of giving it (*vehotzi*) any other meaning?"

Οὐκ εστ ἀνοίας οὐδεν τολμηρότερον.

Surely no scholar, we reply, ever dreamt of ever seeing such a parade of extreme ignorance in a *National Review*! Now, this learned reviewer could never have heard of our world-famous scholar Brian Walton, or even have dreamed of his famous "Polyglot." For there the undreamt-of is, "he shall cause to go out or forth," (*faciet exire*,") in that, to scholars, notorious and familiar Latin version. So in the Lexicon of another giant scholar of those past days by the side of whom so many in ours do, indeed, look pigmy. In the Lexicon of Castelli we have *וְהוֹצִיָה* *facit exire*. Our reviewer we have seen spells this word *vehotzi*, and seems to indicate that it is so spelled in his Gesenius. We have looked in Hoffman's Gesenius, and read *hotzia*, causat, *exire*. So in the original we read *v'hotzia*, and he shall cause to go forth. Surely our reviewer could read what he calls "Hebrew," and did know that the *v'* or "*ve*" was the conjunction signifying *and*, the "*vau* conversive" which belongs as much to *hotzia* as *que* does to the perfect of *fero* in *tulitque*? However this may be, if the *vehotzi* article did not extinguish the *National Review* as a quarterly worthy of the study of scholars, there have not been wanting suspicions that it by no means helped to cushion its fall. Such was the logic and scholarship of the chief defence of the Colenso-Mosaic. The *Athenæum* did venture also, to say a word or two in behalf of that scholarly misproduction, just as Bishop Thirlwall may also eulogize the courage of the blind "that are so bold." The *Athenæum* also ventured to say something about the numerals of our "Hebrew" text which appeared like a quotation from that "luminary of scholarship," Mr. Vehotzi. But the *Athenæum* very soon saw the error of its literary ways, and made ample amends for that temporary aberration by its critique or

Strauss. The *Examiner* probably is aware that the master-piece of nonsense some one wrote for it as a reply to the *Athenæum* would have appeared suitably decorated but for the merciful courtesy of the editor of the *Athenæum*; if it do not, the fact, at all events, is worth a note as an excellent example of true editorial courtesy. We have now only to notice shortly the defence of the Colenso-Mosaic, that appeared in the *Westminster Review*. That reviewer could only defend the Zulu arguments by asserting that the numerals on which they rest were exact, "for," he argues, "each separate tribe is numbered, and the sum of the separate results makes up the whole." To this it was objected in a communication addressed privately to the editor of the *Examiner* that the extraordinary scribes who translated the original record had taken no heed of any number of Jews less than 100. He who rendered the original Egyptian or Phœnician into his own tongue notes but in one instance tens of Jews. "All his men, save those of Gad, reached the age of 20 exactly by hundreds." The *Examiner* soon perceived that such a translation as this could not be accepted as the basis of real logic, especially as a basis on which to overthrow the inspiration of the Bible. So the *Westminster* was discredited accordingly. Perhaps Dr. Thirlwall knows where to find a literary value for the Colenso-Mosaic, that will better justify his patronage, somewhere in Wales. It certainly is not discoverable elsewhere, but, on the contrary, very much that will certainly not increase the literary or theologic repute of any Zulu champion, especially of one of the Episcopal order.

To express that defamation of Scripture which is incessantly perpetrated by the infidel sciolist, I shall use the word Zuluism. But little of this, in England, is original, and it is usually imported from Germany. The English importer appears to use the name of the foreign manufacturer or dealer, to make the nonsense appear respectable. Any critical fiction that slanders Scripture is avidly accepted and printed by some editors. For the *Daily Telegraph* the word "Hebraist," under the sham critique, is, as we shall see, passport sufficient; but for editors of higher pretension, the utterer of the base paper must show on it the name of Kalisch, Strauss, or Aldiborontifornios. Kalisch is one of the great authorities of the manufacturer of the Zulu-Mosaic. He might once have been a man of some common sense; but that must certainly have been too slight to bear the weight of his ponderous literary collections. So soon as Longman's caravan announced the show of his high priest bull-carrier, his last spark of common sense must have departed this life. He is the chief Colenso authority (Part i., p. 35) for the numerical monstrosities of the Colenso-Mosaic. We therefore naturally turn to his "New Translation" of Leviticus iv. 12 for an exact and "critical" translation of *v'hotzia*, the vulgar translation of which is, "he shall carry forth." The author of the "critical" examination asks us "to look plain facts in the face," by imagining (page 40) "a priest having himself to carry on his back on foot, from St. Paul's to the outskirts of the metropolis, a whole bullock!" The distance is, according to our exact arithmetician, "six miles." What Colenso supposes that

whole bullocks weigh in Egypt we are not informed; but judging by the weight of ours, "80 to 100 stone," 800 lbs. would be the weight even of a whole Egyptian bullock where the animal was especially selected for an offering. Now, as most people have seen a man with 224 lbs. of coal on his back, we can readily appreciate the position of a "chief priest"—of the Pope, for example—with a whole bullock on his back about to carry it six miles in a place only six degrees from the tropical regions. Burlesque, we see, which went as far as Shakespeare and Jupiter at the "Strand," has been applied to Scripture now even by a "Lord Bishop," who is upheld, as to salary, by the "Rolls Court." But Colenso and Dr. Kalisch write burlesque in the gravest and even, as it appears to us, fiercely-serious mood. They have solidly based serious belief in their palpable fable. We open the "New Translation" of Kalisch, and read amazed (page 502), "Even the whole bullock shall he ('the anointed high priest,' page 499) carry forth without the camp," &c. A finer example of self-stultifying "new translation" does not exist, we venture to hope, in the English language. Among the 700 pages of "Commentary," there is not a line to justify this the most vulgar version adopted entirely by Dr. Kalisch. The reader is merely referred to his grammar, where, of course, nothing relates to this peculiar translation of this Hiphil form of the Assyrian verb.

"Commentators each dark passage shun,
Holding their farthing candle to the sun."

The Scholar's Version of this term, as we have shown, has "*fuciet exire*." Why Kalisch neglects this, and copies the most vulgar version for his "New Translation," we can only answer for him, is, that his scholarship is grossly defective, as well as his intellectual training. To justify himself he will have to achieve the impossible, viz., to demonstrate that such a statement as he has put forth was ever contained in the ancient copies of this book of Leviticus. It is not in the more ancient Samaritan or Phœnician text. There we find *v'hotziav*. "They shall carry forth at *k'l h'phr* the whole bullock," reading the last word with the Targumist, whose equivalent is *Thora*, whence, no doubt, *taurus*. But the plural "they shall carry forth" is not only the language of the more ancient Phœnician text; it is the language also of the most ancient version. It must therefore have been the language of the most ancient Assyrian text, of which the Greek version is our only representative. The Septuagint has *Kai êkôisousin ôlon tôn μόσχων* "and they shall carry out the whole young bullock." How do we account, it may be asked, for the absence of the plural suffix in the *hotzia* of the ordinary Babylonian text? We account for its absence there thus:—*hotzia*, in Levit. xii. 4, is a Hiphil form invented long after the transcription of the Samaritan text, when the Hebrews instituted schools, and introduced grammatical principles in their versions and teaching, learned probably from the modern Babylonians, who may have been familiar with the causal mode of the verb in other Oriental languages,—in the Sanscrit, for example. So *hotzia* is recognized as a causa-

tive form in the folio of Buxtorf, and by Castell, Brian Walton, and later scholars. Dr. Kalisch has servilely copied the vulgar version.

To be thoroughly consistent, Dr. Kalisch will be compelled to copy also our version (contradictory of the ancient one) of Levit. xiv. 45, where the priest is directed to carry a whole house forth out of the city, and where also, in the Hebrew, we find *v'hotzia*.

So much for the last ten chapters of the "New Translation," and their 700 pages of "Critical Commentary."

Let us take our next example of new translation from his former volume of "Exodus." The new translation there has, exactly like the vulgar, (Exodus vi. 3,) "by my name Jehovah was I not known to them." Here a multitude of ordinary translators, following one another, as usual, like sheep, give us "not" as the English equivalent of the Assyrian N^{b} ,* and render the ordinary conjunction v (*and*,) "but." By so doing, they have made this statement of Exodus contradict flatly that of Genesis iv. 26, and other similar statements anterior to Moses. There is here a palpable mistranslation of these small particles, which has spoilt the exact signification, and which has also led into confusion of ideas many not very sharp-sighted scholars, including, of course, our last visionary, Dr. Kalisch.

La has here a meaning nearly consimilar to that it has in Ecclesiastes xii. 6, Jer. xlvii. 6, and Hosea viii. 5, expressed in the Greek version by ἐως ἔθου and ἐως τίνος , ere, before, up to that time, hitherto, until then. The whole verse will therefore read as it ought, "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, and by my name Jehovah before, I was known to them." If we do not strictly follow the expression of *la* in these and similar examples of use, we may take its cognate the Gaelic or Celtic *la*, "together with" (Armstrong), or, *also*. We have this very sense in our own transposite, *al* in *also*. So, according to Armstrong, means "this here;" *also*, therefore is *together with this here*. By substituting this, our old British meaning of *la*, in Exodus vi. 3, we shall do what Kalisch has not even attempted,—rescue the real sense of the verse from the defamation of malevolent ignorance. Its last clause will then read, "And by my name Jehovah also was I known to them." The words "*name of*" preceding "God Almighty," in our version, are an ignorant interpolation, which, of course, is not in the Greek version. The Vatican codex of that version has $\text{οὐκ ἐδήλωσα αὐτοῖς}$, but it is notable that the negative is not in the "Codex Alexandrinus" (Baber ed). There is only its first letter O; the others have been erased either designedly or by time.

The logic of Dr. Kalisch is, if possible, worse than his scholarship.

The wretched quality of the German discipline which this author's mind has received, the badness of his education, is glaringly conspicuous in the first dozen lines of his book. Here we read—"It appears that the earliest

* I have discarded the point here of the Jewish school-men.

sacrifices were presented as holocausts, from motives of awe and fear." Then immediately follows the assertion, "They were designed to appease the terrible beings that were imagined to sway nature and its elements," &c. Now, if this be not transparent oracular assertion, where is the exact record or the exact experience that will supply so much as an initial, exactly relevant certainty for the apparition's basis? Are we to seek in Genesis for some logical elements, or in M. Rénan's article (1865) in the "*Revue des Deux Mondes*?" where he reports the latest Egyptian explorations, and states his belief that Monotheism was the earliest creed. It is palpably more than uncertain by the light of all the existing records that the earliest sacrificers had a belief in the "terrible beings" of Dr. Kalisch's revelation. About their "motives," too, (to use also his precise logical expression,) "it appears" that unless he assumes inspiration, he cannot reason. He can certainly, as to these earliest motives, &c., do what his whole book was written to disavow—reveal as an inspired commentator.

For the next extraordinary example (quoted vol. 25, p. 586 of the *Churchman*) I have no room. One more will, however, fully expose a mental condition much too common that seems incapable of appreciating the radical distinction between mere mouthism and mind; or between saying and strictly educated certainty.

"At first, no doubt," says Kalisch, (p. 251,) "the belief prevailed that sin demanded the death of the sinner. 'David said to Nathan, I have sinned to the Lord: and Nathan said to David, Indeed, the Lord has passed over thy sin, thou shalt not die' (2 Sam. xii.). 'Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?' (Ezek. xviii. 23.) Next the notion was entertained that the sinner's life might be saved if another life was surrendered in its stead, whether that of a human being (Mic. vi. 7) or of any animal (Gen. xxii. 12)."

Here Kalisch palpably rejects the ancient general belief in Divine inspiration, and substitutes for the latter his own inspiration. For how, save by private revelation, can he know that this peculiar belief prevailed "at first," and that "next the notion was entertained that an animal or a human being might be sacrificed to save the sinner's life?" We are here asked to believe Kalisch when palpably *revealing*, rather than Scripture, which proclaims that the Sin-offering was instituted by Divine command. The last extract is a fair example of the jumble of oracular verbiage and of misrepresented history which pervades the whole commentary. "At first, *no doubt*," says our last oracle, "the belief prevailed that sin demanded the death of the sinner." This is expressly contradicted by the historic record of the treatment of the first three sinners that ever existed on earth, and the last a fratricide! The punishment of physical death was not awarded to Adam and Eve, or even to Cain. Such are the higher than human notions of our earliest recorded history, which fully accords with Rénan's report of Mariette's last Egyptian discoveries. The object of Dr. Kalisch is to assert that there never was any Divine know-

ledge inspired in man, that is, any revelation, and that a miraculous occurrence is impossible (p. 461). Nevertheless, the extraordinary fact is patent throughout the whole work that its very author assumes the possession of those miraculous endowments which he refuses to every other mortal existence. Ignoring utterly the very condition of rational life, inference exact from exact experience, amusingly oblivious of the necessity of enunciating extraordinary truth only by means of a rigorous logical gradation, he merely *says* that there never was a miracle, and that nothing in Scripture was revealed to man by Divine Intelligence. The very folly of such assertions, published as they are without a perfect logical justification, without, indeed, the "combination of certainties," by means of which they were educed, is of itself apparently miraculous. Is it really possible that a rational human being exists, not believing in inspired utterance, who can utter such mere sayings about such things? To make such utterances effective he must unconsciously believe in a double inspiration. He must have been inspired to make them, and his readers must be specially inspired in order to believe them. But as man cannot reason by means of uncertainties, and is not specially inspired to believe mere assertions, they can only be useful to him who is really inspired with a knowledge of their invisible proofs; and if this be not their author, for whom were they written?

This, the third volume of "*A Historical and Critical Commentary on the Old Testament with a New Translation*," contains just ten chapters of Leviticus ("Hebrew" and English) and 700 pages of commentary. For such a mountain of labour an ordinary nine months' gestation (we cannot write elaboration) did not suffice. "Nine years," says the first line of preface, "have elapsed since the publication of the second volume of this Commentary." Of the magnitude of the result any one may judge who has the necessary microscope; and that it has also a sufficiency of the *ridiculous* any one may experience at a cattle-show.

The language of the original text from which our version of the Old Testament was made, came, it is stated by several authorities, from Babylon. "The law was written," says the Babylonian Talmud, "in the holy tongue," but "it was given to the Beni-Israel in the days of Ezra in the Aramæan language." * The Aramæan or Babylonian language began to supplant the Assyrian, we are told by Oppert (*Grammaire Assyrienne*), about 500 years B.C., "and finally supplanted it in the first century of our era." The Babylonian has been called by many, who ought to be more exact in their description, "Hebrew." But even the celebrated Jewish Oriental scholar Rénan has been compelled to acknowledge the inaccuracy of this assumption. "*L'hébreu nous est parvenu*" he says (*Hist. des Langues Sem.*, p. 110) "*comme la langue particulière des Beni-Israel. Mais on ne peut douter que cette langue n'ait été commune à beaucoup d'autres peuples.*" What is called "Hebrew" is in

* Davidson Bib. Crit.

fact but one of eight distinct forms of Semitic speech, the first of which is the Phœnician, and the last is the Arabic, which supplanted the Aramæan, and became the literary language of the Jews. The translator of the old Phœnician version into Babylonian was, as is well known, Ezra. In the Second Book of Esdras (xiv. 24), a book quoted by Clement of Alexandria (Strom. iii. 16, 100) as the composition of Ezra, he is said to have had five assistants. Tertullian* (*De Cultu Fœm*) says that every document was restored or repaired (*restauratum*) by him, and Eusebius (Chron. Lib. i. 5) adds "*novis Hebræicarum literarum formis expressis*."

The Book of Esdras seems to say that he was specially inspired for this undertaking, and a very important dispute or difference of opinion arose in the minds of the Christian Fathers as to the extent of his own emendations and contributions, which most theologic readers may have noticed in Calmet. (*De Rest. Lib. Sac.*) A very little reflection will convince any critic that such a translation or "*demi traduction*," as Rénan describes it (p. 149), was indispensable. The Jews were doubtless sold as slaves, as most prisoners of war were in those days. When they were restored after seventy years or more of captivity, all the adults who came from Judea were dead. Their descendants must have learned the Babylonian language, especially those who were the sons and husbands of Babylonian women. Indeed, that Jewish children, as in our days, could not speak among foreigners the language of their fathers, is distinctly indicated. (Nehemiah xiii. 24.) The old Phœnician Scripture, therefore, could no longer be read to the people uninterpreted, as we see by Nehemiah viii. 8. The ordinary use of Scripture in those and in former times was such a use as we have described here. The Priest preserved it in order to read it to a non-reading people. When the old language ceased to be the vernacular tongue, the more ancient version would only be preserved by such Priests as could read it. But those were days not of rest but of conflict, and we can see how small a chance of being saved from destruction sacred curiosities would have in comparison with necessities.

Now, if every document "*omne instrumentum*," as Tertullian says, was translated by Ezra and his assistants, we can easily see what kind of logical position the Zuluist occupies who has assumed that he has before him the original Egyptian or Phœnician, and accordingly builds on particular names and expressions Mosaic defamation. It is well known to scholars, for example, that Saadia, or "Saadius Gaon," as old scholars write his name, substitutes in his Arabic version of Scripture names of cities better known to his readers for the older names which he found in the Babylonian text. Yet in our own day we have actually seen a colonial Zuluist reprint Tom Paine's nonsense about the name of Dan as worthy of the attention of English theologians, and, moreover, an ineffably absurd theory by the same profound scholar that went abroad to be re-imported as genuine foreign discovery. For

* Mignet. Edit. 1 Tom., p. 1,308.

the Elohistio-Jehovism is all fully displayed in Tom Paine's Part 4.* We have, however, seen this kind of Zuluism surpassed not long since by a writer (if not Miss Cobbe, one of that school) in *Fraser's Magazine* (June, 1865). We extracted it for public exposure at the first opportunity. "If the Bible," we are here informed, "is a set of riddles, the meaning of which can never be understood till science explains them, science is the teacher and the Bible the deceiver of mankind. If days mean ages, those who believed the Bible in its literal sense were wrong, and those who disbelieved science were right." This harum-scarum was actually published by the editor as readable. The former Zuluist might have thought of the "Hebrew" original when he wrote a critique on its English version, and called it a "Critical Examination of the Pentateuch." The latter writer plainly assumes that "days" is a Mosaic expression, and that the original recorder Moses (an "Egyptian," according to his female contemporaries), or Seth, or Noah, was an Englishman. We need not show up the vulgar logic. Its obliquity is patent.

But what are we to believe as to the editorial scholarship? To 'an Editor,

A little knowledge is a dangerous thing,

especially when it induces him to hazard literary repute in order to endanger the foundations of young religious faith, and so encourage the growth of "broadheads" and very "limited liability." The clumsy editorship and "barbarian pronunciation" of the Babylonian Saboreans of the sixth century, and their Masoretic successors, have frequently obscured the etymology of European words, and in no one instance more successfully than that of *יום* *im*, which their modern followers call *yom*. But that *ivom* or *eevum*, if not the primitive (and I believe it to be the primitive), is a co-derivative of the Latin and Greek nouns signifying "age," I had shown in the *Morning Post* four years before the Fraserian "days" of 1865. Every scholar knows that the Latin *ævum*, "an age," is a correlate of *αιων*, the digamma-form of which (Kuhner) is *αἰων* or *aivon*, an indefinite period of time. Now, writing *um* for the latter syllable of *יום* *ivum*, as Assyrian scholarship teaches us, its correlation with the Latin and Greek terms for *age* becomes transparent. Stupidity, as we have often shown, is the natural curse of fanatic scepticism. Otherwise Miss Cobbe, or whoever sullied the pages of Dr. Maginn's once famous "Magazine," might have seen even from the English version that the original term for "day" signified an indefinite interval. Let us open well the "single eye" of the mind and read (Genesis ii. 4.) "In THE DAY that the Lord God made the earth and the heavens and every plant of the field," &c. From the unlimited time when, "in the beginning," the heavens and earth were "created" to the making of shrubs and herbs, we have an *ævum* that no one living can measure. How could the writer moreover conceive "a day" in the age when time was not? For the sun, the introducer of time, was not made until the fourth *ævum*. This may seem to some "unscientific." The

* Letter to Erskine.

problem, however, will outlive their era. The question is, could the sun exist without its surrounding supplies of oxygen and other elements of combustion?

Furthermore, the world was not obliged to wait, as our lady-scholar supposed, until those who are always making "science" and always mending it "explained" the meaning of $\square\prime$. Long before Europe had begun to make "geology," Suidas (*Τυρρήνια*) had explained what we call "days" by *χιλιάδας ενιαυτών*. Delitzsch also in his *Biblischer Commentar* has shown that ancient Oriental tradition (*Zend-Avesta*) assigned 1,000 years as the interval of each of these "days."

The *Pall Mall Gazette*, or one of its *sutores*, sometimes ventures *supra crepidam*. Not long since it elevated itself on its editorial stool, and talked to its Saturday public about Bishops. The subject for Saturday evening, Dec. 8th, 1866 (*Pall Mall*), was "The Bishop of London." Though he was "a very excellent head master at Rugby," and took a first class at Oxford, "he is by genius," our *Pall Mall* scholar knows oracularly, "neither a theologian nor a scholar." But, though "a public examiner in the University," chosen, of course, on account of his unfitness by its chief scholars, and therefore not a scholar, our edifier allows that he has "great good sense," "large good sense," "strong practical sense," and the "large sense of a Statesman." Notwithstanding this acknowledgment of all this "sense" and even of his "strong practical sagacity," the *Pall Mall* illuminator has "speculatively," he graciously informs his railway reader, "no great regard for his (Dr. Tait's) judgment." His mode of meeting the difficulties in the Bible "is not intellectual but practical;" and of this "practical mode" we are immediately favoured by our speculative judge with an example, an answer to a difficulty, which is described "with large good sense" by the *Pall Mall* writer as "rhetorical trash." "This too exclusively practical view," we are further instructed, "now and then leads the Bishop into a mistake." He urged the "Bishop of Natal" to resign, and he deplored his refusal. "With a little less respect for the *convenience* of the Church, and a little more for the value of full liberty of scholarship, the Bishop of London would scarcely even 'deplore' the determination of Dr. Colenso to test the right of English Clergymen to avow the results of the best critical research into the historical books of the Bible." *Mirabile dictu!* we have here the exact fulfilment of Virgilian prophecy. Many times have we read in the well-known Ecloga:—

" At nos hinc alii sitientes ibimus Afros ;
Pars Scythiam, et rapidum Cretæ veniemus Oaxem,
Et penitus toto divisos orbe Britannos."

But in our simplicity we imagined there were no such Britons hereabout, or that the *veniemus*, predictively, included ourselves. It is plain, however, that they are discoverable even in the metropolis, and in some part of Pall Mall. For if this Briton was not inwardly divided (so we choose to read *penitus*) from the whole world of scholars, he would have known that his apocryphal

looked to their literary public for its approval of him and them, we are compelled to remember a racy bit of satirical burlesque indulged in sometimes by the Drury Lane clown. He has observed that after the street-acrobat had done anything which he believes to be more than usually surprising, he bows to the audience with a smirking self-complacence, which says, "See what a fine fellow I am; now clap me;"—so the satirist of the pantomime places a bit of carpet on a couple of stools on the stage, jumps over the bit of sham difficulty, and turns towards the public as though he had leaped over the English Channel. There is just this difference between the clown and others—his is a bit of satiric fun which his audience laughingly appreciate, but the exhibitors of the clap-trap of the "two short" have actually a solemn faith in the verity of their own imposture.

The Tom Paine source, whence came the "Elohim" story of the Zulu-Mosaic, I have already indicated. The whole controversy recalls vividly the electrical essay on the Pickwickian dark-lantern. Surely it is improbable that the Zuluist and his opponents could ever have had any accurate knowledge of the use of the term "Elohim" or *Alhim*. With what consternation the combatants would have read certain passages of Holy Writ in which the original terms were substituted for our English misleaders! Take, for examples:—"He that sacrificeth unto Elohim (or the Elohim) shall be utterly destroyed" (Exodus xxii. 20); "Thou hast made him (man) a little lower than the Elohim" (Psalm viii. 5); "Worship Him (Jehovah), all ye Elohim;" "Thou art exalted far above all Elohim" (Psalm xcvi. 7-9); "Elohim standeth in the congregation of the Elohim" or *Judges* (v. 2). It is evident from these and many other passages of the Ezraic text that "God" is not an exact equivalent of "Elohim" or *Alhim*. The same word as we see in Psalm viii. 5 is necessarily rendered "angels." This is indeed evident even from the English translation of "Jehovah Elohim" in Gen. ii. 4. For what is the exact meaning of "Lord God?" Lord of Gods is inadmissible, but Lord of the Elohim is plainly the same as the familiar "Lord of hosts," and as the "Spirit of the Elohim" in the second verse of the Bible, or as the *Al Alhi* of Jacob אֱלֹהֵי אֱלֹהֵי (Gen. xxxiii. 20). It is not a mark of wisdom or of good scholarship to imagine that Holy Writ teaches that any earthly thing is made by the direct action, so to speak, of the Divinity. All nature is full of proof that He, the Divine Architect, works by inferior agents. But, as the Elohim or angelic hosts are merely His instruments, it is quite exact to translate Elohim sometimes, as the Alexandrians did, by *θεός*, and, at other times, by *θεοί*, or angels (Gen. iii. 5). Yet there have occurred instances, as in the so-called "Samaritan" text, where the greatest scholars have been compelled by their codex to deviate from the Greek version. Cellarius, for example, (*Hor. Sam.* 5,) has, with perfect correctness, as the sense of the Phœnician description of the creation of man, "*In similitudine angelorum fecit illum.*"

Other examples of the "best critical (Zulu) research" I have already given in the *Morning Post*, for which I have no room here, even if the reader could

endure their resurrection. But the field of research, which any really "critical examination" of the Pentateuch must exhaust, I shall further discover, after a glance at the Zuluism which presumes to defame the "Mosaic cosmogony."

Whence the members of the Syro-Egyptian Society get some of their information we learn from the *Athenæum* of the 23rd March, 1867. For their edification M. Bonomi then displayed a reading of Job xxxvii. 18, which was certainly not recognized, if known, to the Septuagint translators of that book. If known, it was exploded more than a thousand years since. It re-appeared, as all absurdities will in this planet, in the *Daily Telegraph* in 1861, and was soon after examined in the *Morning Post*; where no one was found simple enough to defend it. M. Bonomi (who must be an old man now, if he be the "I, Bonomi, sculp." of the "Museum Antiquities,"*) told his Syro-Egyptian auditory that the Jews believed that the sky was solid, and he produced some hieroglyphic evidence to show that the Jews derived this absurd notion from the Egyptians. To prove that the Jews of the time when Genesis i. 6 was written believed in a solid firmament, he quoted the English version of Job xxxvii. 18, wholly ignoring all that the ultra-rational school has written to show that Job was a production of the time of "Menahem, King of Israel," (Rénan,) and amusingly oblivious of the existence of the Hebrew text and of its ancient Greek version. One would anticipate that a student of Egyptian antiquities knew that some critical study of the ancient text was a necessary exercise for any one who volunteered to instruct a learned Society respecting their English version; but M. Bonomi must have a better knowledge than we of some learned Societies. We have seen that it is quite possible for a Sciolist to publish what he calls "A Critical Examination of the Pentateuch," meaning thereby only its English version, amidst the applause of such of the press who love to greet as a lion one of their brethren who appears before them for the first time in a lion's skin. But that a learned Society should listen to an absurd calumny which the slanderer of an ancient people attempted to justify by a notoriously incorrect version, is, let us hope, a rare exhibition. Our English version of Job has, certainly, to its great discredit, "the sky which is strong and as a molten looking-glass." Now, the Hebrew word *rai*, for which our version has "looking-glass," is rendered in the Septuagint by *ὄρασις*, *sight*, *vision*, its exact equivalent; for both it and *ὀράω* are plainly cognates with the Hebrew. What we call "*molten*" looking-glass, the Greek reads *ὄρασις ἐνυχύσεως*, both in the Vatican and (what remains of) the Alexandrine codices. These words are strictly interpreted by Jäger "*visio effusionis*," the exact equivalents of the Hebrew terms.

Aquila, the next to the oldest translators, also renders the same word (רֵא) as *ὄρασις*. His translation of the second century is so literal that it is often used (Davidson) as a dictionary. Even the Chaldaic Targum (the careless

* Birch wrote the descriptions.

inspection of which appears to me to have originated the false translation) also renders *rai* as *appearance* and not as "looking-glass." Its paraphrase, as given by Walton, is "quorum *aspectus* sicut speculum fusile;" better perhaps in English, "the vision of them (the skies) is like that of transparent glass," reading *sphklria glass*, or, as in Job xxviii. 17, "crystal." The Targum, which is of a later date than the version of Aquila, does not represent the sky as "solid." It states paraphrastically that its appearance is like that of transparent glass. "Strong and as a molten looking-glass," as applied to the heavens, is ineffably absurd to any one who has seen the very small hand-glasses of the ancient ladies of Egypt and Assyria in our national collection. The idea of Bonomi, and of sceptical defamers like him, was too strong even for our translators, who could not have seen the real "molten" article; for they were obliged to superadd a conjunction ("and") which is not in the so-called "Hebrew" text. The participle *mutzok* or *mutzak* comes from *itz'k*, to pour out, which also means to pour out or cast metal. The pouring out "*effusio*" of the text in question is, however, the outpouring of a flood, as is apparent from the discourse of Elihu. The same verb is so rendered in the same book (Job xxii. 16) "overflowed with a flood," or more exactly (margin) "a flood was poured out." Again, the *sch'kim*, inaccurately translated to "sky" in our version, really means *clouds*, storm, or rain-clouds, and is so rendered in the next chapter, (Job. xxxvi. 28,) and in Psalm xviii. 11. The Septuagint also represents the same word as thunder-cloud in Psalm lxxvii. 17. The whole verse thus corrected is in keeping with the immediate subject of discourse. "Wilt thou with him spread out the storm-clouds forceful as the spectacle of a flood?" The word *rai* as "looking-glass," of course, occurs nowhere else in the Scriptures; as a single inspection of the noble folio of Fürst will show. He gives, among other definitions, *spectaculum*. There is one similar word that occurs in Exodus xxxviii. 8, *m'rath*, which appears to be rightly represented as "looking-glasses."

But this word is not the plural of an hemantive form of *rai*. It comes from a different root, *mr'h* to rub, whence also comes *mir't* to *polish*. Hence the Hindustani and European forms *mirat*, *miroir*, a mirror. Hence also the Latin *miror*, where, too, the *m* is preserved as a radical; as it is also in the Hindustani *muhru*, a polishing rubber. The Latin indicates the emotion of wonder rather than of sight, which is peculiar to the other class of derivatives. It is most surprising that any student of Egyptian, such as we may presume Bonomi to have been, did not at once recognize in *rai* a derivative of the well-known Royal sun-symbol *Ra* (o) so frequently met with in the Egyptian Royal names. In Coptic it is *re*, the sun, which is nearly the *res* of those who so read *rai* according to the Masoretic points. From this word we get our *rex*, the Italian *re*, the Spanish *rey*, Norman-French *ray*, and even the French *roi*; for the Phœnicians, according to Movers and Rénan,* pronounced the *a* as *o*; †

* And we have still in older French *avois*, now *avais*.

† *Lang. Sem* 190.

and the Phœnician was shown to be nearly identical with what is still called Hebrew (the Assyrian text of Ezra) when the inscription of Sidon on the tomb of Esmunazar was interpreted by Munk and de Luyne.* The same word is a component of Ish-ra-el, (Man-prince-God,) and is represented in the Septuagint by *δυνατος*. Here, doubtless, we have it in its original form, and not in Babylonian fashion, like the other words of this version of Ezra. The form of its derivative, when that is read chief as in "the head of all those kingdoms" (Joshua xi. 10), is *rash*, *resh*, or *rosh*, whence we have in India *raj*, *raja*, fem. *rani*, in France *reine*.

Professor Wall says that by inserting *v* which he was taught to call *Waw*, that is, *v*, he was enabled to restore the true signification of many "Hebrew" words, and to make our text correspond with the original version which the Septuagint Jews translated, and which (other living Oriental scholars have pointed out) is so like the more ancient Samaritan text.† Let us try this method with *rai* and we have *ravi*, the ancient Sanscrit for Sun, demonstrative of our accuracy in correlating it with the Egyptian *circle* or sign of *Ra*, the Sun. Now, we are able to perceive whence also comes *Rabb* (Buxtorf) or Rabbi, *chief* or *Lord*, and all its congeners; for *bh* is *v* in "Hebrew," just as *b* is *v* to-day in Spain, whence came our Baron, which the Spaniard spells *Varon*, "a gallant gentleman."

As the sun's is the chief agency by which we see natural objects, one of the chief derivatives of *Ra* is the Assyrian-Hebrew *rah*, saw, and *rai* sight, vision, as well as our familiar *ray*. *M'rah*, which also means vision (Daniel x. 7), and *m'ra*, *mar*, lord (Dan. v. 19), come, as we have noticed, from another primitive and from another nation—the Chaldean, according to Simonis and others. *M'rah*, in Levit. i. 16, appears to mean gizzard. We believe that we have now fully established the inexactitude of "looking-glass" in Job xxxvii. 18, and have shown that to quote it in order to prove, as Bonomi has attempted, that the *rakia* in Genesis i. 6 means a kind of sky-dyke, is to outrage the sense of Scripture. At the time of that "firmament" there was no water at all in the sky according to the belief there distinctly expressed—(Genesis ii. 6 and 10)—that *ορεσιωπα* was an expanse of earth separating the water on its surface from another *mim*, the lava-floods below. If by the first "firmament" was meant the same entirely as the second, the "expanse of heaven" (Gen. i. 14), the precise verbal limitation of the second would have been redundant and unnecessary.

The total disregard of the little preposition *h*, by our version, has induced the defamation to which Genesis i. 8 and the inspired writer of the original Egyptian or Phœnician text has been subjected by many uncritical malaprops. For the current version of Genesis i. 8 is firstly a plain contradiction of the sense of the foregoing statement. The waters (*mim*) of verse 6 are clearly

* *Journal Asiatique*, 2 Serie, 5 Tom 274.

the waters or "water" (Sept.) of the earth. Secondly, if God had really called the *rakia* of verse 6 'sh-mim, 'sh-mim would ever after have remained as its proper name; for 'sh-mim would have been its first name and not *rakia*. The error arose plainly from the neglect by the Septuagint translators of the preposition *la** to or from. The original is *v'ikra Alhim l'r'kia*, and God called to or from the solid expanse 'sh-mim. Now, as several critical Hebrew scholars, ancient and modern, have pointed out, 'sh-mim is an abbreviation of *ash-mim*, fire-waters, or (taking the word with the Septuagint neither as a dual nor a plural, but as expressive of a unity) *fire-water*, it will be palpably absurd to read, "And the Elohim called the solid expanse or *rakia*, fire-water." We must read *atmosphere* for *ash-mim*, to avoid absurdity, to keep the verse in concord with what precedes and with what follows, and to preserve the true etymologic sense of the compound. With this necessary correction we shall have, "And the Elohim called from the solid expanse an atmosphere." Then we have the gathering of the waters on the earth's surface, the exposure of the "dry," *ibshah*, and *la ibshah*, from the dry (by means of the atmosphere) "the earth," or *soil*, and "grass," &c. So also in verse 5, by giving the same preposition its natural English equivalent, and not disregarding it with the careless translators, we shall have another signification, also in full concord with the modern science of light, "and he called (*la aor*) from the light the day."

Professor Hurwitz gives us as the literal translation of verse 8:—"And God called to the expanse heavens." But to call the heavens to the expanse is plainly irrational. To call "air" to the expansion of solid ground not yet cool by means of the water, an atmosphere was necessary. So we find, naturally enough, that our version-makers, in the 26th verse of this very chapter, were obliged to translate *ash-mim* or 'Sh-mim, "air," as well as in various other places, from Genesis to Job; and though we have "eagle of the heaven" (1 Sam. iv. 19), and "dew of heaven" (Daniel iv. 25-33), any one may perceive that "air" in both places is the more exact equivalent. The Greek has *οὐρανός*, but those familiar with this word could not always read it as heaven. Sky is its usual signification. Parkhurst quotes Aristotle's derivation of it, *απο του ουρου ειναι τον ανω* as *the boundary of things above*. We should rather have anticipated *things above the boundary* of earth. But *ουρος* also used to mean *air* in motion or wind (Homer, A. 478); therefore, *air above* would be a better etymology. It is remarkable that the same and apparently dissimilar meanings of words evidently derived from 'Shamim, such as "*Shammah*," void, waste, desolation, astonishment, appear also in the Sanscrit and Persian. *Shunya*, "empty, void, the air" (Forbes), and also in the Persian *asima*, astonishment. So we have also in Persian *Sham*, evening, dark blue, and *Shamiyana*, a canopy. In the Gothic *rakia* re-appears also

* L' and l' ro al (Bythner) have literally the same signification, to, with, by, from, &c.

as "*reckia*, extendere," and "*reckia*, stratum, lectus" (Verelius). In Gothic *la* is the sea, and *la rakia* then would be *sea expansion*; to justify fully the Septuagint version (rightly followed in our version) of Psalm cxxxvi. 6 :—"To Him who expanded the earth upon the waters; for His mercy endureth for ever." I cannot conclude this communication without noting that the two descriptions of water precisely indicated by *mim* and *ash-mim*, waters and fire-waters, supply the best possible definitions of water and *lava-flood*, as every one must confess who has seen the molten lava (very similar to the molten iron as it flows from a Staffordshire furnace). What the original words of this very remarkable chapter were before the Phœnician translator and Ezra, the Assyrian, interpreted them, we may never know. But we, who do not assume that a record is uninspired in order to be the better able to *prove* it so, can easily perceive that the original must have puzzled the old world (who did not know that light exists where the sun is not, in "luminiferous ether") quite as much as it has puzzled and blinded the sciolist of our days. "Man is a child born at midnight; because he sees the sun rise, he thinks that yesterday never existed."

We have pointed out that Professor Wall had remarked the very little diversity that is discoverable between the language of the earlier records of Hebrew Scripture and those of the latest period. The more celebrated Oriental Professor of Paris has been compelled also to add to this important testimony that of his own experience. "Without doubt," he says (*Hist. des Langues Sem.* p. 121), "it would be rash to affirm with M. Movers (*Hist. Can. Vet. Test*) that a single hand has retouched all the writings of the Hebrew Canon, to reduce them to one uniform language. We must acknowledge, however, that few literatures present themselves with a character so impersonal and have less preserved the *cachet particulier* of one author and of a particular epoch." "The general language of the Pentateuch is, in fact, without any particular mark of antiquity. There are two or three peculiarities of style, but they do not present the character of archaisms. It is clear that a Jehovist editor has given the last form to this great historic work." (P. 120.) So also Davidson (*Bib. Crit.*) "All analogy is opposed to the idea that the Hebrew attained the regularity of structure and syntax which it presents in the Mosaic books at once. It passed through the process of centuries." "Hebrew is merely a later formation of the original type. (P. 13.) In the Egyptian probably we should look for the oldest language." "The Hebrew language," says Gesenius (*Geschichte der Heb. Spr. und Schrift*), "stands midway between the Aramæan and Arabic." "Nehemiah viii. 8 shows that the Jews had forgotten their ancient language." The notion that so many sceptical writers have favoured (merely because it favoured their prejudices), that what is called the Hebrew text contains the original language of the Pentateuch, could only have existed in an unreflecting and very ill-informed intellect. It is out of the limits even of possibility for any logician to elaborate a proof that Moses either spoke or wrote what we call Hebrew. According to the only record, he was brought up from childhood at

the Court of Egypt, and was described by his wife's family as an "Egyptian." (Exodus ii. 19.) In like manner, we call the descendants of men who emigrated hither more than two hundred years since, Englishmen. It would, therefore, be unusual to us if Moses and his countrymen were not, as they are, described by Roman and Greek writers, by Strabo especially, as Egyptians. All the logical data we possess obliges us to believe that the exodiers spoke no other language than that of Egypt. Seventy-five persons, according to St. Stephen (Acts vii. 14) and the more ancient Assyrian (which the Septuagint represents), went to Egypt, where they found their kinsman married to an Egyptian, and speaking her language. (Gen. xlii. 23.) Those few persons and their posterity would be compelled to learn its language, as we know by our experience of Hebrew children of all countries. They were not the first of their race who spoke that language. Ishmael was brought up by his mother an Egyptian, and he also married a native of Egypt. (Gen. xxi. 21.) The Israelites had every inducement to learn Egyptian, and had no reason for preserving the Phœnician speech of their late domicile. They never had, strictly speaking, a sacred language. The exact Isaiah calls their language before the Captivity, not the language of Heber, but the "language of Canaan." (Isai. xix. 18.) There was nothing sacred or honourable about the speech of the "servant of servants." If there had been a language peculiar to the Hebrews, it is quite evident that the prophet would have described it as the tongue of Heber. To prevent any intercourse between the Jew and the ancient Phœnician idolators, it was plainly important that the Hebrew should forget the language of ancient Canaan, and learn another, that of Egypt. This change of language is indicated plainly enough. Both Moses and Aaron belonged to a servile rather than a patrician class, and as Aaron was chosen spokesman (Ex. iv. 14), he must have been accustomed to speak the language of Pharaoh, a sure sign that the Jews generally knew only the speech of what had become their natal soil. Moreover, the King needed no interpreter, according to the text, during his conversation with the Jewish midwives. Some careless readers have imagined that the Beni-Israel and their posterity, after 215 years' intercourse with the Egyptians, spoke not the language of Egypt, but that of Jericho. But Joshua ii. 1, which appears to favour this notion, states that Joshua sent "two men to spy out the land," not out of Israel, but "out of Shittim," a part of Moab, that he was commanded not to destroy. The legitimate inference, then, is, that these men were natives of the country, otherwise they would have been useless as "spies." Reasoning, then, strictly from the text, we must infer that the exoding Israelites spoke Egyptian. They not only adopted the language of Egypt, they worshipped its gods. (Josh. xxiv. 14.) Now, the law was written in those days in order to be read to the people, and must, therefore, have been written in their language. The written language in Egypt of those days was not alphabetic like ours, but hieroglyphic. The very introduction of a demotic alphabet into Greece ascends no higher than the days of Moses, and the Egyptians obtained their demotic alphabet from Phœnicia, "through the

Alexandrian Greeks," according to Professor Wall. He goes so far as to declare that "there is no trace of a national alphabet belonging to them before the third century of the Christian era ; and they had not phonetic signs of any kind until long after the Pentateuch was written."* We cannot here wholly coincide with this distinguished Oriental scholar, but we may correctly assume that neither Moses nor the Egyptians of his day knew anything of that kind of language which the Ionians received from Phœnicia. Even if he had known it as a then comparatively recent invention, it is unlikely that he would at "four-score years" of age (Gen. vii. 7) have mastered it to supersede the more convenient hieroglyphic shorthand. Dr. Wall infers, from the many omissions of important nouns and the various inflections of the verb to be, not easily expressed by a hieroglyph, that the Pentateuch was originally written in Egyptian ; and that the book of Job bears evidence too of a former hieroglyphic text. To this we may add that the kind of writing used by Moses is sufficiently indicated by its very description in Exodus xxxix. 30. It was, says the Mosaic writer, "a writing like to the engravings of a signet." The word used here, signified by our word "writing," *M'chtav*, is also used by the Assyrian translator to indicate the "writing" "graven on the tables." (Ex. xxxii. 16.) "The engravings of a signet," as our version exactly renders the Assyrian, were, of course, hieroglyphs in the days of Moses and of Thothmes II., as may be seen in Osburn's *Ancient Egypt*, p. 211.

We may perceive now that the author of the Colenso-Mosaic has made a remarkable mare's-nest discovery. The "Hebrew" text, he finds, is not of the age of Moses ; therefore, he infers, Moses did not write our Pentateuch ; therefore Samuel invented it. This is not logic, but lunacy. If the children of the world are not wiser in their generation two thousand years hence, they will certainly believe that Shakspeare's works were invented by his own editor in the days of Victoria I. ; and that the word "Greece," in Pope's version, shows that Homer did not write the "Iliad." "That Moses was not the author of the 'Hebrew' Pentateuch" was no novelty 1,500 years since, in the days of the fathers. We owe this text, they tell us, with what our world-famous Walton calls its "Assyrian characters," to Ezra of Babylon. (Ez. vii. 6.) Many of them held that so much of this text had been supplied by the editor himself from memory,† that, in point of historic value, it was inferior even to a translation ; others, Chrysostom, for example, (Hom. 8,) were of the general rational opinion that Ezra was merely the collector, editor, and translator of the sacred books. The first notion, alluded to several times by Eusebius (Chron. Lib. 1 and 2, &c.), may doubtless be referred to the apocryphal Esdras, who (2 Lib. xiv. 21, &c.) says that the "law was burnt" by the Assyrians, and that Ezra's five scribes re-wrote it his from dictation. The

* *Orthography of the Jews*, Vol. I., 334.

† *Quem ferunt incensos a Chaldeis legis libros memoriter restituisse* (I. Lud. Vives. *Com. August. Civ. Dei* xviii. 36).

author of this fable, we may assume, did not invent it before the second century of our era; for if it had existed in the days of Apion, we should have had at least an allusion to it in Josephus; if it had been a tradition in the days of Christ, the Sadducees of that day would certainly have compelled some notice of it either by Him or His Apostles. The opinion of Eusebius that Ezra changed the old Phœnician letters of the former text into the "square Chaldean," as they are often described, sufficiently indicates that he was regarded as a translator. The reason alleged for the change by Eusebius, viz.—"to prevent commercial intercourse between the Jews and Samaritans"—is scarcely worthy of serious notice. About twenty-five years after Ezra, during the time of Xerxes, they are represented by Chœrilus, "the more ancient poet," as speaking Phœnician again (γλῶσσαν μὲν Φοίνισσαν). Josephus quotes this (Cont. Ap. 1 Lib. 22) without a dissentient remark.* We infer, therefore, that Ezra used the characters necessarily of the language in which he wrote. He wrote in Assyrian, to read to men born in the country and speaking its language. (Neh. viii. 3, 8.) Afterwards we learn from their contemporary, Chœrilus, those who joined the army of Xerxes spoke Phœnician; these were, of course, mostly young Jews born, after their return, in Canaan. We have a confirmation of the statement of Chœrilus in the coins of the last line of Jewish rulers, where we see the characters, which some people still regard as Hebrew, discarded, and the Phœnician restored.† We cannot doubt that there was also, before the siege of Titus, a copy of the Scriptures in the Phœnician character, like the Samaritan Pentateuch, but differing from the latter in language. Our Assyrian text differs so little in its verbiage from that of the Assyrians who occupied Samaria (2 Kings xvii. 24), that it is very questionable whether it ever was used by the Jewish priests to read to the people of Jerusalem. We are inclined to believe that it came originally from the school of Babylon, over which Saadia presided in the tenth century, whither many of the Jews retired after the destruction of the holy city; thence it may have passed to the school of Tiberias; there, as the spoken language differed from this text, the learned Masoretics supplied us with its modern points. We have no proof that it is the identical text of Ezra unaltered to suit the changes which fashion introduced after the days of Darius. The sacred pre-eminence which it has now in many quarters, it certainly had not in the days of the Messiah. Both He and His disciples quote from a different text, which appears to have been one of the Phœnician versions used by the Septuagint translators. Even the *El*, *El*, &c., of Psalm xxii. 1 is not quoted from the Assyrian "Hebrew."

The disagreement between the language of the passages quoted from the Old

* Rénan has refused assent to the Jewish origin of these "Solymi," but on trivial grounds. The recognition of the Phœnician speech of the ancient Hebrews by Josephus is remarkable.

† See Mionnet tom. v., 555.

Testament by our Lord's disciples and their representatives in our "Hebrew" has often enabled the Zuluist to expose his ignorance and his slanderous ability (he always forgot that, as a logician and as a sceptic, he had first to demonstrate that our "Hebrew" version actually existed in the times of the Apostles). They are said to have quoted from the Septuagint. But we have a version of the Pentateuch in existence, the Samaritan, which approaches in a crowd of cases that of the Septuagint, (*Hist. des L. Sem.* p. 239,) and the majority of critics, says Rénan, refer it to the first century of our era. Gesenius, de Wette, Ewald, Juynboll, and others, placed the date of its composition towards the epoch of Darius Nothus and Alexander. We may infer, therefore, that older versions of the rest of the books were in existence before the siege of Titus. The Babylonian Talmud (Davidson, *Bib. Crit.*, 18) says that "the law was given to Israel again in the days of Ezra, in Assyrian writing, and in the Aramæan language." Anything more indefinite as a philologic term than Aramæan, as it occurs in our "Assyrian" text, it would not be easy to find. By the terms *Arami*, *Aramit*, the country and language of the Assyrians are signified in the "Hebrew" text from the days of Abraham to those of Ezra. The Assyrian colonists write to Artaxerxes in Aramæan which is said to be interpreted in Aramæan, (Ezra iv. 7,) and which Jules Oppert has stigmatized as absurd. Again, the *Cushdim*, or Chaldean astrologers, are said to speak in Aramæan to Nebuchadnezzar, as though it was not the current Babylonian, but a language peculiar to them, and the more learned of his Court, like the Latin of our Elizabeth. "The specimens of *Aramæan*," says Jules Oppert, (*Journal Asiatique*, Tom 15, p. 98, *Serie 5*), "commonly called the Chaldee of Daniel and Ezra, demonstrate its complete diversity from the language of Sennacherib and Nebuchadnezzar." He also believes that it was not the language of the Chaldean astrologers. To what time and people of Assyria—whether of Northern or Southern Aram—it belonged is at present uncertain. It appears highly probable that the last Oriental translator of the Aramæan of the astrologer (Dan. ii. 4) could not understand it himself, for, instead of concluding, as we should anticipate, with their speech, it goes on to tell in Aramaic the story of Nebuchadnezzar, &c. If the Oriental translator of the older version had understood its language, the extraordinary difference between the particulars and totals of the families in Nehemiah xi. (pointed out by Guarin in 1726) would not have discredited his "Hebrew" version. In one point of view, however, these indications of error, and others which the Septuagint itself exhibits, cut away the ground entirely from the Zuluist Dogberry, when arguing as he does as though he had before him the originals of Moses. He is not, however, a production only of South Africa. There is a Review which very properly measures its time by night in which his presence is sometimes conspicuously indicated. The logical precision with which Mr. Lewes writes, I have already exhibited (*"Exact Philosophy," Book 2*). He has since then advanced considerably in the same direction. From the *Fortnightly Review* of July 1st, 1867, I exhibit two examples of Zulu logic

certainly as such insurpassable. That man was formed of "the dust of the ground," he there reveals, is "a statement which expresses plainly enough the notions of an ignorant age, and which science early detected to be preposterous." Then he points out (p. 106) that man is formed out of "oxogen, hydrogen, nitrogen, carbon." Now, some mortals who have seen gas gradually become dust or "powder," carbonic acid powder, as Dr. Pereira used to call it, and others who have learned that the "plaster-of-Paris" ceiling above their heads was nearly half oxygen, have inferred that gas was merely invisible or infinitely small dust. Mr. Lewes, when he cannot see the invisible diamond dust or carbon, believes it to be dust no longer, but something else. But logic is based not on human assumption or belief, but on certainty. Where, now, is the initial certainty of this argument which is to disestablish the most ancient of human beliefs, and the veracity of Holy Writ? Mr. Lewes must first prove that gas is not dust before he can even begin to *reason* about the Mosaic statement. Perhaps he will condescend to inform logicians where the "early science" may be found of which he asserts so marvellous a property. He reveals also, we see, that the ancients who represent what we call "mist" by *ad*, and what we call "ground" by the radical *adm*, did not know anything about the gaseous origin of earthly compounds. But if Mr. Lewes believes that gas is not invisible dust, how are we to account for the facility with which he believed that עֶפֶר should be read "dust?" Surely a scholar who presumes to criticize what he believes to be "Hebrew" ought to have some knowledge of Oriental language; for the same word appears to-day in Turkish, Arabic, Persian, Hindustanee, with both its vocal prefixes (*gh* and *bh*), and tri-literally; as in *ghabar*, *bhaphara*, and *abr*. The Arabic *ghabar* has the peculiar guttural with which old scholars used to write *y*, when *aphr* was written "*gahphahr*." Like the Dorians, the Arabs have *b* for *v* or *f*, and *ghabar* means not only "*dust*," but "*mist*;" and *abr*, in Persian, means "*cloud*." There, too, are the Æolic *afnp* (whence *ânp* and our *air* or *gas*), and the Welsh *awyr*, all cognates of *aphr*. We must therefore regard the tatterdemalion logic of Lewes with supreme disdain. It least becomes the contemner of revelation to practically condemn reason by putting his own oracular in the semblance of logic. Our last *Critical Letter* was devoted to *naturists*, chiefly of the journeyman order, and their ludicrous attempts at original "speculation" in the fetters of a *fashion* set by men plainly incapable of the generalization of the real Titans. I am not surprised to see the name now of Dr. Hooker among them. My present critique should have been wholly devoted to "scholars" of the *Pall Mall* "class." But I will introduce here the first production of Exhibition 5, which will prove that Mr. Lewes believes himself now fully competent to criticize, of course, depreciatingly, such, to him, faulty productions as the "works of Nature."

Mr. Lewes ventures to speak of the "contrivances" of "Nature" as few, of "*her*" failures as "numerous:" he can see the objects, but he is unable to

see in their structure or condition a purpose. Now, any man who can observe the smallest blood-vessel, to say nothing of eyes, ears, legs, feet, and who is not *compelled* by his own hourly experience to perceive the *purpose* of any one of them, is, in the judgment of every sound intellect, afflicted with some kind of intellectual hypochondriasis. When he writes of "few" skillful adaptations, he carries millions of them about in his own body. He must be unable to see the very fingers that guide his pen. After his remark on the "failures" of Nature, he supplies us with an example,—“For every seed or egg fertilized, thousands are produced which never fulfil the ‘end’ for which they were designed” (p. 100). The grain of corn, then, according to the natural gospel of Mr. Lewes, was designed, not for our food, but to be everlastingly buried and re-grown. In twenty-one years, even when one grain merely produces twenty others, the produce of that one grain, it has been calculated, would require 5,120 billions of ships of 1,000 tons each to carry the last crop! Mr. Lewes has plainly not made the most of his philosophic position; instead of “thousands” of unfertilized seeds, Mr. Lewes might have written planets’ full. He has doubtless forgotten the potatoes, rice, fruits, and other eatables containing seeds; all, doubtless, egregious “failures,” and all evincing what he calls “a prodigality of waste.” Seeds and ova are to us merely material in a more advanced stage; to Mr. Lewes, doubtless, they are magical self-formers.

This “positive” revelation of a “prodigality of waste” in a world where the very excrement of one form of existence is used to build up the beauty of another—a revelation made, moreover, under the cover of our common ignorance, and in the absence of an induction that may task the leaders of ages ere it be fully elaborated—is the last achievement of “Titanic absurdity.”

We may not conclude this critique without protesting against the adoption of the rudest and most barbaric notions of natural structure by theological writers and speakers,—the covert recognition of positive atheism under its utterly inexact and certainly fabulous terms. The very first lines of Dr. Leifchild’s “Remarkable Facts,” reviewed by us a short time since, actually begin thus:—“The self-propagating power of herbs and plants.” Here we have a full recognition by a Christian teacher of the mythic monstrosity of self-formation in direct opposition to St. Paul (1 Cor. xv. 37, 38).

I have the honour to remain,

SIR,

Your faithful Critic,

HUGHES FRASER HALLE.

SOUTH LAMBETH, 1869.

DOCTRINE OF LOGICAL LIMITS.

GENERAL LAWS OF EXACT LOGIC.

- LAW 1.—Man cannot recognize that to be truth which is not founded upon certainty.
- LAW 2.—That which is not founded upon certainty is founded upon uncertainty.
- LAW 3.—Man cannot reason by means of uncertainties. (Def. 3.)
- LAW 4.—In strict intellectual science, certainties and certain signs alone are recognized as existent. (Law 3.)
- LAW 5.—Certainties only can become elements of reasoning. (Law 3.)
- LAW 6.—Assertions are invariably to be expunged as spurious elements. (Law 5, Def. 5.)
- LAW 7.—Upon the declarator of a thesis rests the burden of its proof. (Def. 6, Law 4.)
- LAW 8.—No argument can be recognized that has an uncertainty for its base. (Law 1, Def. 2.)
- LAW 9.—The recognitions of man cannot extend beyond the limits of certainty. (Laws 2 and 1.)
- LAW 10.—Certainties of uncertain relevancy cannot be recognized as relevant. (Law 9.)
- LAW 11.—Certainties of uncertain relevancy, in relation to any thesis, cannot be recognized as elements of its process of proof. (Law 9.)
- LAW 12.—The existence either of an entity, or co-entity, cannot be recognized when there is no sign of its existence. (Def. 10.)
- LAW 13.—Expressions of entities must be interpreted exactly in accordance with their signs or phenomena. (Law 12.)
- LAW 14.—Phenomenal expressions of unknown entities can be interpreted only by means of certainties that have been supplied by a legitimate experience. (Def. 15, Law 9.)

DEFINITION 2.—Uncertainty—in strict science, a non-entity, or negative quantity.

DEFINITION 3.—Reasoning—the eduction of certainty from certainty.

(Note.—In strict science the terms assertion, spurious thesis, or hypothesis, supposition, imagination, opinion, and the like, are equivalents of the literal sign, uncertainty, and, therefore, of each other.)

DEFINITION 6.—Thesis—a correct statement that needs a demonstration to render its truth perceptible.

DEFINITION 10.—Co-entity—whatever belongs to an entity.

DEFINITION 15.—Empyrisis, or experience—the physico-intellective realization of entities.

DEFINITION 19.—Idea legitimate—an idea gained by an exact experience of the entity which the idea represents.

DEFINITION 20.—Idea illegitimate—an idea not gained, as *per* Def. 19.

DEFINITION 25.—Law—a formula, by means of which an operating intelligence regulates any particular operation, or course of operations.

DEFINITION 33.—Superstition—the acknowledgment of uncertainty as certainty.

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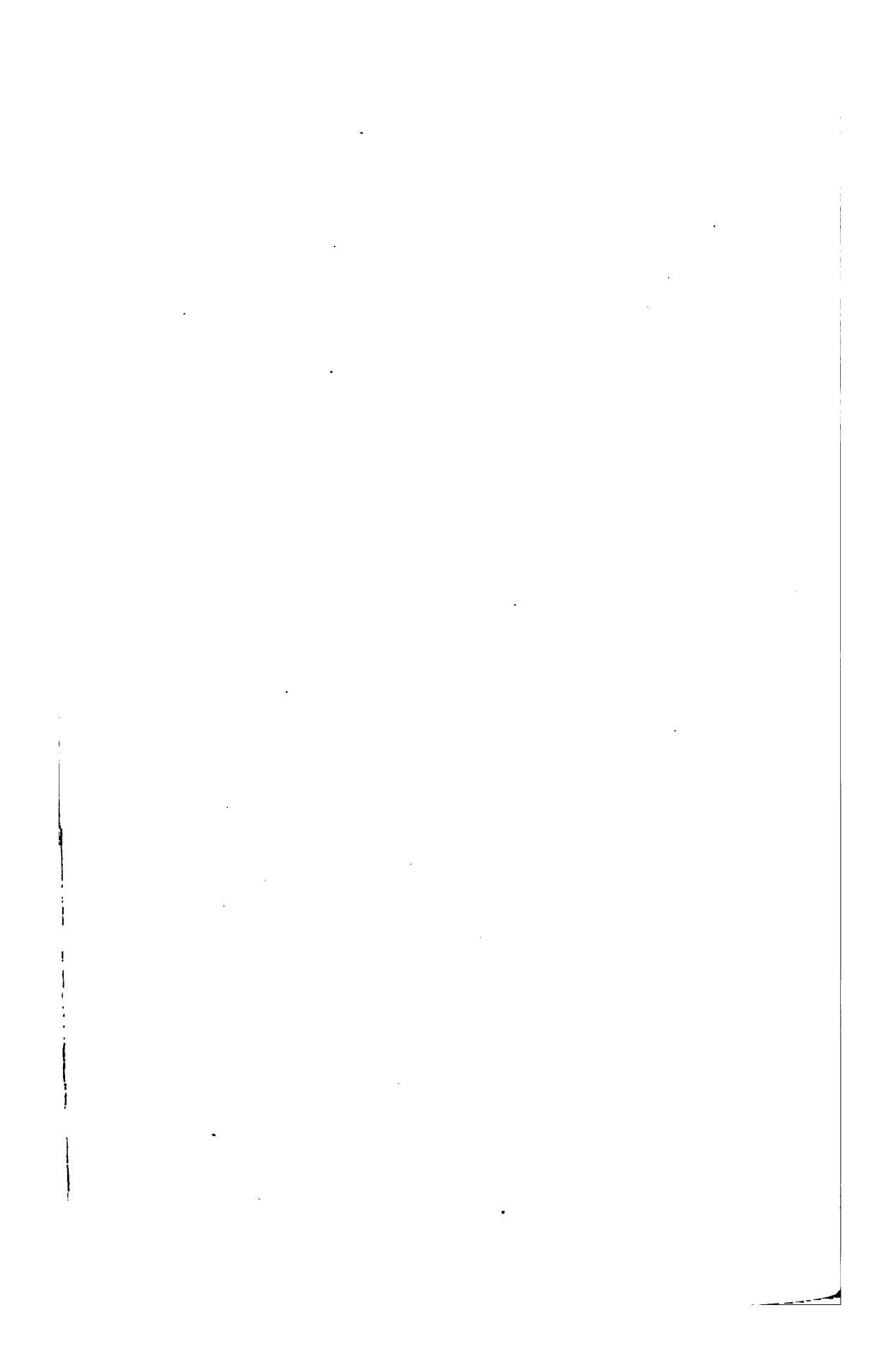
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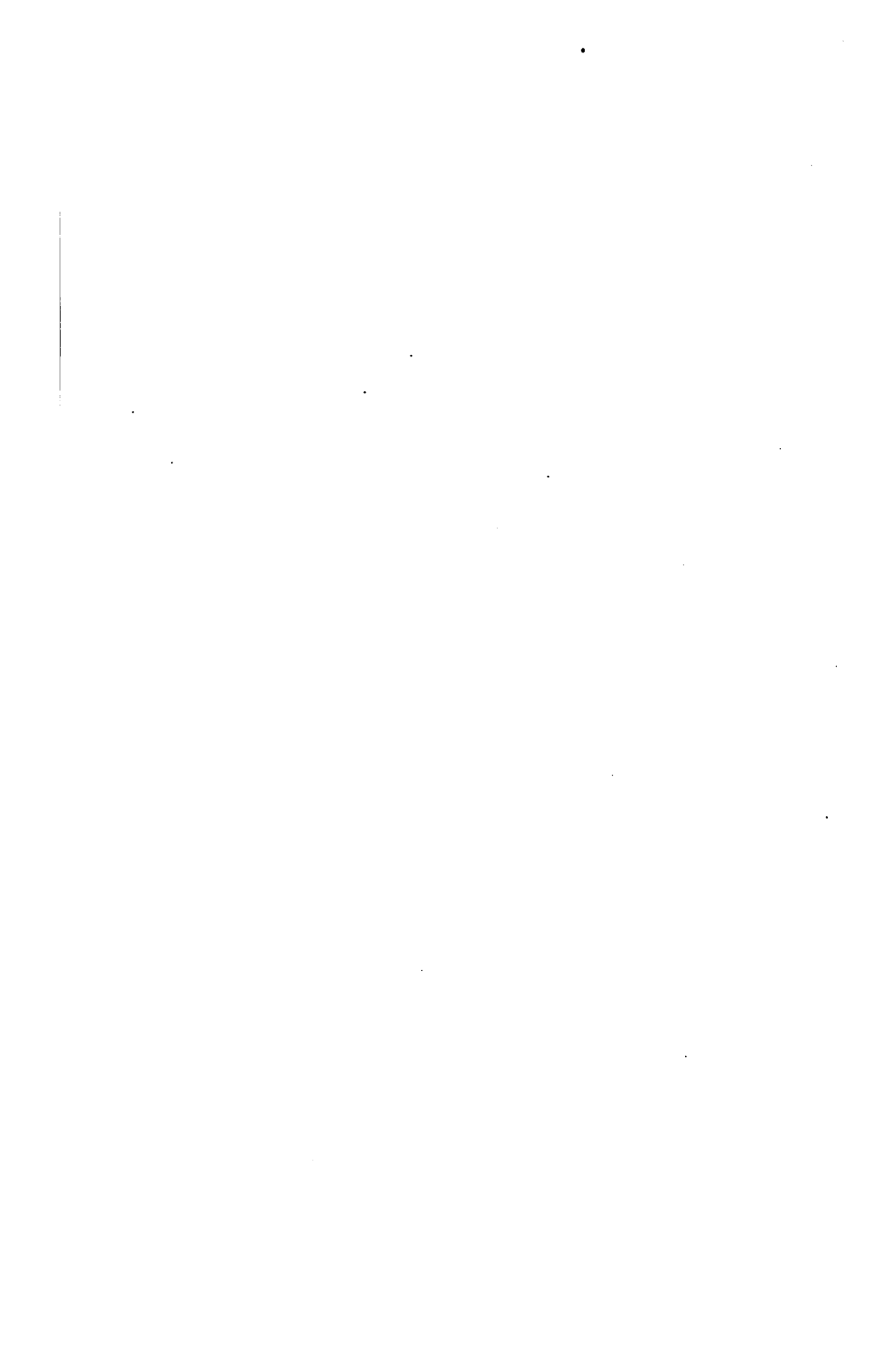












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